



85-1
21

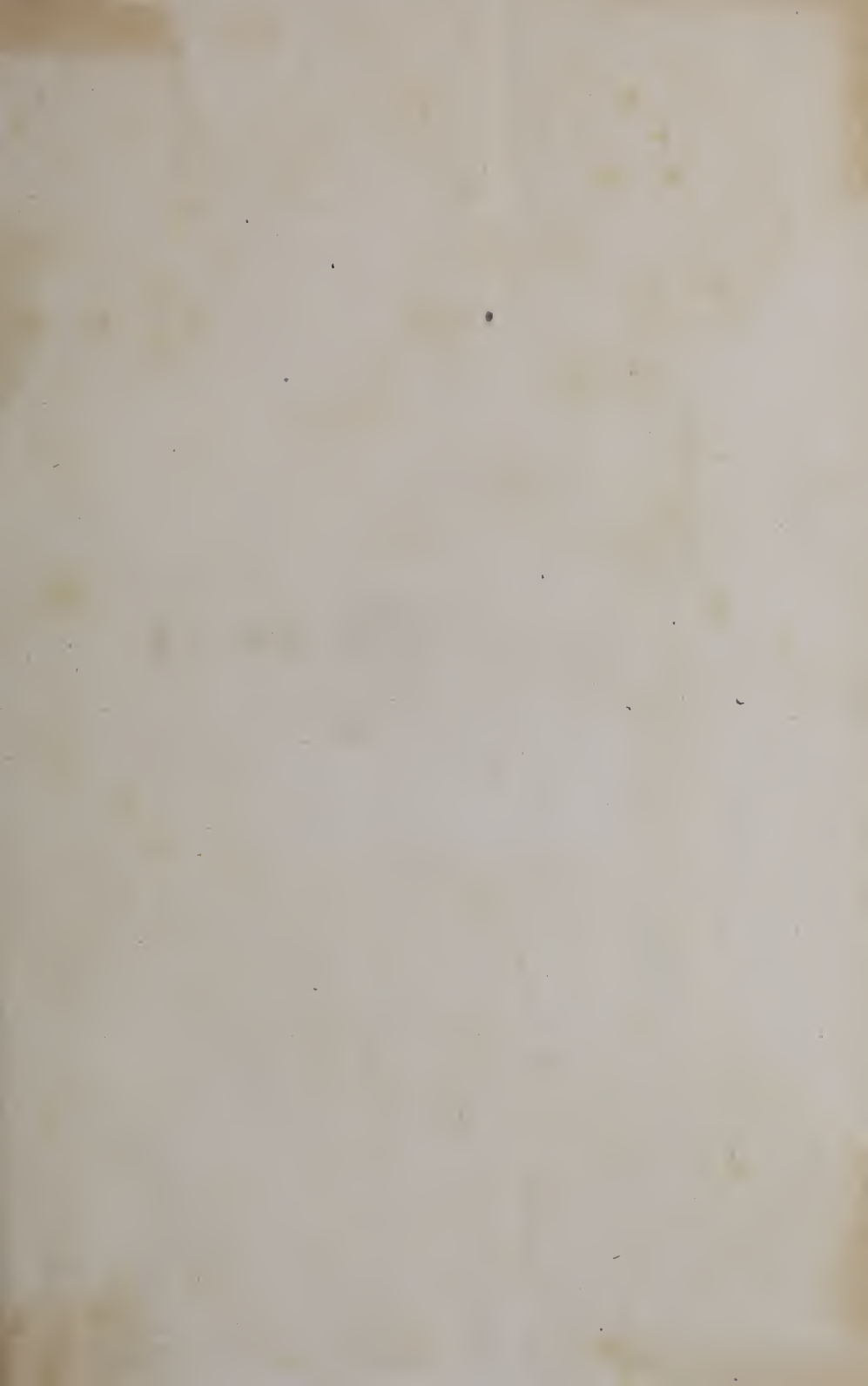
THEOLOGICAL SEMINARY.

Princeton, N. J.

Case, *I*

Shelf, *7*

Book,





Digitized by the Internet Archive
in 2015

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. IV.

OCTOBER, 1853.

No. X.

THE PRESENT POSITION OF THE SOCIETY.

We would most earnestly, but respectfully, entreat our patrons and friends to exert themselves kindly and promptly in behalf of the Society. We are enlarging our operations—prudently and gradually. Our Treasury is exhausted to a degree that is inconvenient. The Autumn has set in. The times demand increased effort, on the part of the Society, to extend its labors at home and abroad, and on the part of the churches, to sustain it in so doing.

We have to beg our friends not to let what they do for the Waldensian Mission, nor for the Portuguese Exiles, nor any other extraordinary, but in some cases, (as in that of the Portuguese,) *incidental* appeals for their aid, prevent them from aiding THE AMERICAN AND FOREIGN CHRISTIAN UNION in its appropriate and great work, which is *to promote the salvation of the deluded followers of Rome*. This is a great work, and needs to be prosecuted with all vigour. Now is not the time to relax our efforts.

THE MAGAZINE. We would request our friends to take measures in advance to increase in their respective neighborhoods the circulation of the MAGAZINE, at the beginning of the incoming year. We wish to see a large increase.

STATE OF CHILE.

We lay before our readers the following interesting letter from Chile, giving an account of the general state of things in that country. It was written by a gentleman who has long resided there, and looks on things as an American, or an Englishman would do.

“As to the people of the country, there are discouragements and there are also signs of promise.

"Holy Week has just passed. On Thursday and Friday of that occasion, every token of grief was assumed publicly. The flags were at half-mast, the public offices closed, all stores shut, only the market, drug and cigar shops, were allowed to be open. Not a man was permitted to mount a horse or mule, nor to ride in any vehicle. The churches were opened all the time and at some hours crowded.

"I went to some of them on Thursday evening: in front of one was a small enclosure of green branches representing the garden of Gethsemane, and our Saviour in it enduring his agony. The poor people came up, took the cord that was bound about his waist, and deposited their gifts on a waiter at his feet. Within were various images, of our Lord crucified, of the Virgin and of St. Francis. Near to each image was seated a boy or a man crying out and asking alms for the saint he had in his particular charge. One asked for money for the 'Blessed Souls,' another for 'Our Lady of Sorrows,' another for St. Francis. The people would kiss the crucifix on the robe of the Saint, and deposit their money on a waiter near by. Outside the door of each church was a box marked for the Poor House. As this was the only object for which I could give without partaking in the idolatry, I was glad to make my contribution to it. On the whole there was less interest than usual manifested in the ceremonies of the occasion.

"Immediately on Sunday night following, the Theatre, which had for forty days been closed, was opened for a French Vaudeville.

"The President of the Republic is now on a tour through the southern section of the country. He is said to be welcomed by the people, and to be engaged in promoting various internal improvements, such as are suggested by immediate personal observation. One result has been, the establishment of several schools, primary and more advanced, to be supported in whole or in part by the State.

"A short time since, a person called on me to purchase religious books in order to sell them again. He bought all the copies of Bogue's Essay in Spanish that I could spare him, as well as Pilgrim's Progress in the same language. He took also several copies of D'Aubigné's Reformation in English, and an assortment of other Tract Society volumes.

"Yesterday I found sale for twenty-eight copies of the Bible in Spanish, the buyer wishing them to sell again. He has often purchased before. To day he returned and took about twenty-five more for the same purpose.

"For the most part the people are indifferent. Some are blind dupes, some are sceptical. Thousands know not how to read, and to a great extent believe what they have been told. Others, better informed, and yet no better informed regarding the Gospel verities, reject every thing.

"The following extracts from one of the daily papers of this city, The

Mercurio, will not fail to interest your readers who regard the extension of religious liberty on this portion of the continent.

“The writer begins, ‘It was once very common to see the father abandon his family in order to resign himself to a life of asceticism, and the philosopher his studies for a repose mystic and agreeable. Men thus believed they were serving God best in separating themselves from the world.’

“This he attributes to the corrupting influence of Paganism, with which Christianity had come into adulterating contact; and adds, in opposition to the monks :

“‘Every principle which tends to isolate a man is unchristian; and men were isolated when they were brought to believe that society was pernicious, enjoyment unlawful, and the care of their families a culpable distraction.

“‘Since the earlier times, it has come to be understood that the spirit of the Gospel is never developed more advantageously than when it is occupied in promoting the harmony and the good estate of society. And this great change has been effected by free discussion, by the social, political and religious revolutions that in later ages have been wrought in communities.’

“Again, this judicious writer proceeds. ‘Men of virtue and talent, who exert an influence on the progress of religious ideas, our ministers of religion, should lend their endeavors to the truly Christian work of establishing an unalterable harmony between men of different sects and opinions, instead of striving to deprive us of those influences from abroad which tend to civilize us; instead of separating us from men of other countries and modes of worship, who can do us no harm.

“‘Sterile virtues are not Christian virtues. They are truly evangelical which are promotive of the welfare of mankind. Solitude and inaction are not in accordance with the nature of man, nor with the spirit of Christianity.’

“That you may further see how a candid Romanist regards the Romish system in his own country, I will add more from this same paper.

“‘The copious wealth of the religious establishments should be put to a use more true to their purpose, employing them for the education of the masses, and for the succor of the indigent. Christian humility does not consent that church dignitaries should live in opulence, while the people lie down in misery. Above all, it sets itself opposed to every thing which diminishes the income of the poor man, which it costs him so much toil to acquire. We should work in the true Christian spirit, if we gave the people worship without charge. The aids of religion are invaluable, and it is cheapening them to sell them.

“‘We should work in the Christian spirit, which says *love one another*, if we treated foreigners as brothers, if we respected their belief and opinions, if we accorded to them the rights of men, rights which are above all sectarian claims whatever. Liberty of thought, respect for religious opinions, religious freedom, are dogmas pre-eminently Christian.’

“We are now keeping Holy Week, which we dedicate to the practice of devotion and the apparatus of grand and pompous ceremonies; let us practice the genuine Christian virtues of activity, of charity and of tolerance, and then we shall not need to select a few days from the almanac in which to be good and virtuous.”

“I thought these sentiments so just, and it is so pleasant to have them asserted here, that it seemed to me probable some of your readers would not blame me for translating them with some fullness.”

THE BIBLE IN SARDINIA.

“The Geneva Correspondent of the London Christian Times, in a letter to that paper dated 9th ult. says:

“Wishing to profit by the permission granted by the Sardinian Government with respect to the admission of Bibles, the Bible Society of Geneva lately sent to Chambery two of its colporteurs, and such was the demand for the Sacred volume, that, in the space of a fortnight, in the two towns of Chambery and Annecy 1500 copies of the Scriptures were sold by the colporteurs of the Bible Society, and at the depot which Mr. Graydon, Agent of the British and Foreign Bible Society, established at the house of the editor of the *Glaneur*. Of these 1500 copies, about 1000 were Bibles, and 500 Testaments—all of the French version of Sacy.

“The sensation among the Priest party, which this movement produced, has for the present at least put a stop to the work. Orders have been given to prohibit the importation of Bibles and Testaments, and even to send back, to the frontier, several bales which were in the Custom House of Chambery, and the Archbishop of Chambery left for Turin, where he will assuredly spare no pains to raise up impediments to the circulation of the Sacred volume. It is to be hoped that, from the firm intention of the Sardinian Government to maintain the religious liberty granted by the statutes, with its necessary consequences, he will not succeed.”

It may not be amiss to inform our readers that the scene of this Biblical affair was in the Duchy of Savoy. The most benighted and priest-ridden part of the kingdom of Sardinia. The inhabitants are not *Italians* but *French*. The country lies west of the dividing ridge of the Alps. *Geographically* and *ethnologically* speaking, it ought to belong to the empire of Napoleon III. As it touches the canton of Geneva, and is separated by Lake Lemman alone from the Canton of Vaud, (both very noted Protestant portions of Switzerland,) Rome has labored hard and very successfully hitherto to keep out the light

from this portion of her domain. We are inclined to believe that the government of Sardinia will enforce religious liberty in Savoy, as well as in Piedmont and other parts of the kingdom. The bishop of Chambery and the other Roman ecclesiastics of the duchy will be very reluctant to see the Bible coming into their field of labor. But it will, nevertheless, enter into it.

During our residence in France and Switzerland (1835-43) several travellers got into serious trouble for giving a few Protestant tracts to the Savoyards as they passed through their country on their way to Italy. One of them was a son of the worthy Swiss pastor, (we believe,) with whom the late King of Sardinia, Charles Albert, spent several years when a boy—pursuing his studies—the rest of the Royal family being in the Island of Sardinia, whither Buona-parté had driven them.

CONVERSIONS TO PROTESTANTISM IN IRELAND. CONVERSIONS TO ROMANISM IN ENGLAND.

The celebrated Dr. Whately the Protestant Archbishop of Dublin, in a charge delivered to his clergy on the 14th of last May, speaks of this twofold Conversion in the following manner :

“ Now, if any one were asked what it is that characterises the present time, relatively to religious concerns, I think he would not fail to answer that it is the struggle that is now going on with more than usual earnestness between our church and that of Rome. The conversions to Romanism of late years, especially in England, though a very insignificant number compared with the whole mass of the population, yet have exceeded very far any thing that can be remembered by the present generation or by the preceding. And the number of recent conversions to our church in this island (not to mention the conversions to various Protestant communions in the United States) is very much greater still. It has been often remarked that these latter have taken place chiefly among the humbler classes of society ; and that, on the other hand, the secessions to the church of Rome have been chiefly among the gentry and the clergy ; and a stranger might be disposed, at the first glance, to consider this as forming a presumption that education and intelligence are favorable to the cause of Rome, and that comparative ignorance and want of intellectual culture predispose men to the reception of Protestant views. But, on closer inquiry he would find that those of the educated classes who have embraced Romanism have done so, for the most part, by

their own admission, not from investigation of evidence, and on grounds of rational conviction, but by deliberately giving themselves up to the guidance of feeling and imagination. Argumentative powers, indeed, and learning, several of them possess in a high degree; but these advantages they think themselves bound to lay aside and to disparage, in all that pertains to religion. Though well capable, by nature and education, of weighing evidence, they decry all appeal to evidence, either for the truth of Christianity generally, or of any particular doctrine, and place the virtue of faith in a ready reception of what a man is told, without any more 'reason for the hope that is in him' than the pagans have for their belief. They are led, and consider it right to be led, by a craving for the beautiful, the splendid, and the picturesque. They deliberately prefer what will afford most scope for the exercise of their feelings, and the gratification of their fancy; and they find the church of Rome the one which best affords them all that they desire.—Now, all the deference which might be thought due to any one's learning or intelligence must evidently be cast aside when he is confessedly making his religious faith a matter of mere feeling and taste. All superiority of his reasoning powers goes for nothing, in a case where he repudiates the use of reason; even as the most clear-sighted and the most dim-sighted are on a level when both are led blindfold. The humblest peasants, therefore, who have set themselves seriously to inquire, not for what is most acceptable to their taste, but for what is true, and who have diligently examined and reflected, according to the best of their powers—these are evidently bearing far stronger testimony in favor of the faith they adopt than even ten times as many of the most intelligent and best informed of the human species, who shall have resolved to abstain from all rational inquiry and reflection, and give themselves up to the guidance of their feelings. And that I have been giving no untrue or even exaggerated description of the state of mind of at least a very large proportion of the persons in question, any one who doubts may convince himself by an inspection of their own publications, from which I might here give copious extracts in confirmation of what has been said, but that I would not detain you by repeating what is probably well known to most of you."

A HISTORY WORTH KNOWING.

PUBLIC SCHOOL SOCIETY OF NEW-YORK.

On Friday afternoon, July 22d, THE NEW-YORK PUBLIC SCHOOL SOCIETY held its final meeting, at which it surrendered to the city all its schools and the property which it held, according to an act of the Legislature of the State. Hiram Ketchum, Esq. delivered on the

occasion an appropriate address, from which we gather the facts which we present in the following paragraphs.

This excellent Society was formed in 1805 for the education of poor and neglected children of the city, and in the course of 48 years, the period of its existence, it received into the many schools which it established probably half a million of children, to whom it imparted the elements of a sound education, connected with instruction in the sacred Scriptures. It was largely aided by the School Fund of the State. Besides educating many thousands of poor and forsaken children, the Society performed two other important services; it trained up many excellent teachers, and it watched over the general interests of the educational cause. This latter function brought it often before the public on very important occasions. For instance, it opposed as early as 1823 all distribution of the public school fund to religious societies and churches, for sustaining "sectarian" or "church" schools. The first case related to the Bethel Baptist church, which had sought and obtained a portion of the school fund for its schools. The Public School Society opposed this as fatal to all public schools, and contrary to the object of the school fund, which was intended to promote not religious but civil education. The case was argued before the Legislature, which turned the subject over to the Board of the City Corporation. That body appointed a committee to hear the parties. It is remarkable that the Episcopalians, Methodists, Baptists and Roman Catholics, *at that day*, sought for a participation in the school fund—just as Archbishop Hughes and his fellow-bishops do at the present time.

The report of the committee referred to, seems to have convinced every body of the impolicy and injustice of such a division of the school fund, *excepting the Romanists*. In 1831 the "Roman Catholic Benevolent Society" succeeded in obtaining, through the "Sisters of Charity," the grant of \$1500, which is annually made by the Corporation of the city to this day, for the Orphan Asylum Schools under their care, notwithstanding the opposition of the Public School Society. This, however, did not satisfy the Roman Catholics. In 1840 Bishop Hughes appeared on the scene, and commenced anew the agitation of this question. In the fall of that year the Roman Catholics presented to the Corporation a petition numerously signed, at Bishop Hughes' instance. The Corporation determined to have the question discussed before a full board, which was done on the nights of the 28th and 29th of October. Bishop Hughes was the champion of the Romanists, and several distinguished Protestants spoke on the other side. The Corporation, after visiting all the schools, denied the petition. Nothing daunted, the Romanists carried the case up to the Legislature, and through the management of Mr. John C. Spencer, then Secretary of State, and William H. Seward,

the Governor, who encouraged and directed their application, they came nigh succeeding. But the Senate, after hearing both sides, decided against the petition of Bishop Hughes and his friends. This gave a quietus to the matter for a time. The Public School Society, to conciliate the Romanists, agreed to strike out of the school-books all passages to which the Romanists objected, and proposed to have only such passages of the Scriptures read as are translated in the same way in the Protestant and Romish version. But all would not do.

The next effort was to get the school system of the State extended to the city of New-York. This led to the formation of "Ward Schools," whilst the schools of the Public School Society were permitted to remain under its control. Experience, however, soon demonstrated that that scheme was attended with many difficulties. This led the Public School Society to propose to the Legislature to retire from the scene. This was allowed, and in consequence it has transferred its schools and property to the Corporation of the city, to be managed by the Corporation's Board of Education, just as the Ward Schools are.

Such is a brief outline of the history of this interesting Society which did so much for the education of the poor and neglected children of the city of New-York, and which so nobly and so long resisted the demands of the Romish hierarchy, with Archbishop Hughes at their head. We are sorry that the opposition from this quarter has succeeded in getting the Bible out of eighty or more of the Public Schools. But the archbishop has not succeeded in getting a portion of the school fund for the schools connected with his churches. We hope that he never may.

We close by giving an extract or two from Mr. Ketchum's interesting speech. In regard to the object which Archbishop Hughes and his friends aim at, he uses the following language :

"Now my friends, I have to say here, and I hope that it will pass throughout the country, that there is no satisfying the Roman Catholics on this subject; and here I would proclaim, loud enough, if I could, to be heard in California, that the Roman Catholic priesthood are opposed to Protestant children and Roman Catholic children sitting side by side in common schools, and learning from the same forms. That is the objection. They did not want to expel the Bible—they did not want to blot out the offensive passages; but they wanted to separate their children from the Protestant children of the country, and to receive a portion of the School Fund, to enable them to educate their children by themselves. For this object, we may rely upon it, the Roman Catholic priesthood will steadily and perseveringly exert themselves. I say the 'priesthood,' for I do not believe the Roman Catholic laity desire any such separation. They, with us, desire that the children of this Republic may study side by side in common schools, in order that

they may have the advantage of all that union of sentiment and feeling that grows from boyish intimacy."

Mr. Ketchum terminated his speech with the following serious words, which deserve to be well pondered by every friend of our Public Schools,—in fact by any true friend of the country :

"In this great struggle, which is to shake the country from Maine to California, we must stand up and oppose error with all our force, and cleave it down in its place, and preserve the purity and integrity of our institutions. For, if this Republic is not preserved, where shall we go? What shall we do? What will there be left for our children? Let us then contend always for the right, being assured that such labor is never finally lost."

TOLERANCE AND INTOLERANCE.

OF THE PRINCIPAL STATES OF THE CONTINENT OF EUROPE.

There is a very remarkable article on this subject in the *Dublin University Magazine*, for the month of May last. After giving the result of his inquiries at much length, the author sums up the facts which relate to the Roman Catholic countries in a statement of which the substance is as follows :

Out of *twenty-two* Roman Catholic States there are precisely *seven*, or less than *one-third*, which are tolerant in the sense which he sets forth. But what is more striking, is the fact that of the *fifteen* which are intolerant, there are no less than *ten* which are so in an absolute and exclusive sense. This is a most extraordinary fact, and appears the more so when contrasted with the Protestant countries.

The author next examines the question of tolerance and intolerance, so far as the Protestant countries are concerned, and he finds that on the Continent there is but *one* Protestant State out of *eleven* that is intolerant in a sense of entirely forbidding the open profession of any other religion than that established by law. Thus the intolerance of Protestantism on the Continent is but an *eleventh* part, whilst the tolerance of Roman Catholicism, (or Romanism, to speak more briefly) is not a *third*. In other words, Roman Catholic Intolerance is *thirty-three* times more general than Protestant Intolerance!

And yet there are Romanists, (and some ignorant Protestants are ready to help them,) who are for ever declaiming against the *Intolerance of Protestants*, and would fain make the world believe that Protestant intolerance has been greater than that of Rome! In fact,

some, in their audacity, (for we can hardly call it *ignorance*,) go so far as to assert that the Roman Catholic Church has never been intolerant, at all, nor has ever persecuted anybody!

We shall probably revert to this subject of *national* tolerance and intolerance, and go into it more extensively.

THE TESTIMONY OF THE
CUMBERLAND PRESBYTERIAN CHURCH.

In our last number we referred to the action of the late General Assembly of the Cumberland Presbyterian Church in relation to the American and Foreign Christian Union. We subjoin a more complete notice, taken from the published account of the proceedings of that body.

“The Committee appointed to consider the objects and aims of the Society known as the American and Foreign Christian Union, having considered the same, do report as follows, to wit:

“WHEREAS, in the providence of God—in the Papal world—both at home and abroad, the way of access in a most remarkable manner, and as never before, is now open for the diffusion of the principles of religious liberty, and a pure and evangelical Christianity.

“1st. Resolved, That this Assembly have learned with great satisfaction of the organization of a Society, upon the broad and comprehensive basis of a union of the whole brotherhood of evangelical Christianity in the United States, known as the American and Foreign Christian Union, with the design to diffuse and promote the principles of religious liberty and a pure Christianity wherever a corrupted Christianity exists; and especially and directly among the one hundred and seventy-five or two hundred millions of Romanists now upon the globe—and whose mode of operation is, in the judgment of this Assembly, so well adapted to the end proposed.

“2d. Resolved, That this Assembly do cordially approve of the objects of the American and Foreign Christian Union, and do *unanimously* commend it and its interesting and important work to the patronage and liberal support of the churches under our care.

“3d. Resolved, That in view of the following considerations, to wit: The large number of Romanists already in the United States—the vast tide of Papal emigration now daily rolling in upon us—the assiduous and untiring efforts of the Papal hierarchy in our midst—the wonderful success which has heretofore attended the efforts of this Society, especially in its labors among the Papist population of our own land—the opening, extensive, and promis-

ing fields now ripe for, and soliciting its regard—together with the cheering predictions of inspiration concerning the ultimate destruction of the man of sin, this Assembly do give it as their united judgment, that the American and Foreign Christian Union are called upon by both the providence and Word of God to put forth enlarged and increased efforts in the work in which they are engaged.

“Resolved further, That these resolutions be not only spread upon the minutes of this Assembly, but that all our editors be requested to publish the same in their respective journals.

MILTON BIRD,
D. LOWRY,
WM. RALSTON.

THE GERMAN YOUNG MEN'S UNION OF NEW-YORK.

We have read with great satisfaction a small tract of four pages, which gives an account of the formation of a “German Young Men’s Union” in this city, “its objects, and what has been accomplished by it.” May God smile upon this and all similar attempts. Such “Unions” ought to be formed in one hundred of our cities and towns. The following extract gives most pleasing information :

“Survey we the success of this Union, although so weak in its means, and in the fewness of its participants, then it is proper to observe, the Union has, to the present time, been visited by about 300 young people. Some 50 persons standing outside of the Union have shown themselves the friends of it, by imparting instruction, by contribution of money, by inquiry, and by giving books. The average number of its visitants, in the year 1851, was 30, 48 in the winter of 1851—2, 35 in the summer of 1852. This number was, thus, not only withdrawn from perverting influence, but initiated into the language and relations of this land, forming many acquaintanceships, which procured for one or the other, intercourse and work.”

This Association hired a room, and engaged teachers to give instruction three nights in the week, during the winter, in English, Mathematics, History, Singing, etc. The Scriptures were read and explained, and the cultivation of the moral as well as the intellectual nature of the young men was diligently promoted. This is going to work in the right way. Such meetings of young men to be profitable must be rendered attractive and interesting.

THE ONLY GUIDE TO
PRESENT PEACE AND FUTURE GLORY.

FOR THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Selections from the Douay Bible, published with the approbation of the Right Rev. John Dubois, Catholic Bishop of New-York.

PUBLISHED BY JOHN DOYLE. 1833.

“All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice.” 2 Tim. iii. 16.

“Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it.” Apocalypse, i. 3.

“To the law rather and to the testimony. And if they speak not according to this word, they shall not have the morning light.” Isaiah, viii. 20.

“Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me.” John, v. 39.

“But continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them, and because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Jesus Christ.” 2 Tim. iii. 14, 15.

“What advantage, then, hath the Jew, or what is the profit of circumcision? Much every way. First, indeed, because the words of God were committed to them.” Rom. iii. 1, 2.

“And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.” Matt. xxii. 29.

“If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth.” 1 Pet. iv. 11.

“For what things soever were written, were written for our learning, that through patience and the comforts of the Scriptures we might have hope.” Rom. xv. 4.

“But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again. If any one preach to you a gospel besides that which you have received, let him be anathema.” Gal. i. 8, 9.

“But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not, and it shall be given him. But be ye doers of the word, and not hearers, only deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went

his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James, i. v. 22, 25.

"Then shall I not be confounded when I shall look into all thy commandments. By what doth a young man correct his way? By observing thy words. Thy words have I hidden in my heart, that I may not sin against thee. I will meditate on thy commandments and I will consider thy ways. Open thou my eyes, and I will consider the wondrous things of thy law. Give me understanding, and I will search thy law, and I will keep it with my whole heart. Behold I have longed after thy precepts; quicken me in thy justice, and take not thou the word of truth utterly out of my mouth; for in thy words I have hoped exceedingly. The law of thy mouth is good to me, above thousands of gold and silver.

"O, how have I loved thy law, O Lord! It is my meditation all the day. I have restrained my feet from every evil way, that I may keep thy words.

"How sweet are thy words to my palate! more than honey to my mouth. Thy word is a lamp to my feet, and a light to my paths. I have purchased thy testimonies for an inheritance forever; because they are the joy of my heart. Much peace have they that love thy law, and to them there is no stumbling block." Psa. cxviii. 6, 9, 11, 15, 18, 34, 40, 43, 72, 97, 101, 103, 105, 111, 165.

"As new born babes, desire the rational milk without guile, that thereby you may grow to salvation." 1 Pet. ii. 2.

"And the Lord spake all these words:

I. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me."

II. "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them! I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

III. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

IV. "Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God. Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven

and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day and sanctified it."

V. "Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee."

VI. "Thou shalt not kill."

VII. "Thou shalt not commit adultery."

VIII. "Thou shalt not steal."

IX. "Thou shalt not bear false witness against thy neighbor."

X. "Thou shalt not covet thy neighbor's house, neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his." Exod. xx. 1-17.

"When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing. And the people being all assembled together, both men and women, children and strangers, that are within thy gates, that hearing they may learn and fear the Lord your God, and keep and fulfill all the words of this law. That their children also, who now are ignorant, may hear and fear the Lord thy God all the days that they live in the land whither you are going over the Jordan to possess it." Deut. xxxi. 11, 13.

"Six days shall you do work, in the seventh day is the Sabbath, the rest holy to the Lord. Every one that shall do any work on this day shall die."

"Let the children of Israel keep the Sabbath, and celebrate it in their generations. It is an everlasting covenant between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh He ceaseth from work. And the Lord, when He had ended these words, in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God." Exod. xxxi. 15-18.

"If thou turn away thy foot from the Sabbath from doing thy own will in my holy day, and call the Sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. lviii. 13, 14.

"And he said to them: The Sabbath was made for man, and not man for the Sabbath; therefore the son of man is Lord of the Sabbath also." Mark, ii. 27, 28.

"And the women that were come with him from Gallilee, following after, saw the sepulchre and how his body was laid; and returning, they prepared spices and ointments, and on the Sabbath they rested, according to the commandment." Luke, xxiii. 55, 56.

“And the Lord said, ‘Can I hide from Abraham what I am about to do. For I know that he will command his children and his household after him to keep the way of the Lord, and to do judgment and justice.’” Gen. xviii. 17, 19.

“Now, therefore, fear the Lord and serve him with a perfect and most sincere heart, and put away the gods which your fathers served. But if it seem evil to you to serve the Lord, you have your choice. Choose this day that which pleaseth you. But as for me and my house, we will serve the Lord.” Joshua, xxiv. 14, 15.

“And when he had made an end of offering holocausts and peace-offerings, he blessed the people in the name of the Lord. And David returned to bless his own house.” 2 Kings, vi. 18, 20.

“Children, obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment, with a promise that it may be well with thee, and thou mayest be long-lived upon earth. And you fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.” Eph. vi. 1-4.

“But I say to you not to swear at all, neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.” Matt. v. 34-36.

“Know you not that the unjust shall not possess the kingdom of God. Do not err, neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.” 1 Cor. vi. 9, 10.

“Now we know that what things soever the law speaketh, it speaketh to them that are in the law, that every mouth may be stopped and all the world may be made subject to God. Because by the works of the law no flesh shall be justified before Him. For by the law is the knowledge of sin. But now without the law the justice of God is made manifest, being witnessed by the law and the prophets. Even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in Him, for there is no distinction. For all have sinned and do need the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus. Where is then thy boasting? It is excluded, by what law? Of works? No, but by the law of faith. For we account a man to be justified by faith without the works of the law.” Rom. iii. 19-24, 27, 28.

“Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. Rom. v. 12.”

“Thanks be to God for his unspeakable gifts.” 2 Cor. ix. 15.

“For God so loved the world as to give His only begotten Son, that

whosoever believeth in Him may not perish, but may have life everlasting." John, iii. 16.

"Jesus saith to Him, I am the way and the truth and the life. No man cometh to the Father but by me." John, xiv. 6.

"All that the Father giveth me shall come to me; and him that cometh to me I will not cast out." John, vi. 37.

"Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. They said, therefore, unto Him, 'What shall we do that we may work the works of God?' Jesus answered, and said to them, This is the work of God, that you believe in Him whom He hath sent." John vi. 27, 29.

"Jesus answered, and said to him, Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God. Jesus answered, Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

"And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 7.

"For God sent not his Son into the world to judge the world, but that the world may be saved by Him. John, iii. 3, 5, 14-17.

"And he said to all, 'If any man will come after me, let him deny himself and take up his cross daily, and follow me.'" Luke, ix. 23.

"For the grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and justly, and godly in this world; looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and might cleanse to himself a people, acceptable, a pursuer of good works." Titus, ii. 11-14.

"What must I do that I may be saved?"

"Believe in the Lord Jesus, and thou shalt be saved." Acts, xvi. 30, 31.

"Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved." Acts, iv. 12.

"There is one God, and one mediator of God and men, the man Christ Jesus." 1 Tim. ii. 5.

"He is able also to save forever them that come to God by Him. * * Always living to make intercession for us, who needeth not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the peoples; for this He did once in offering himself." Heb. vii. 25-27.

"For this Jesus is not entered into the holies made with hand, the patterns of the true, but into heaven itself, that He may appear now in the presence of God for us. Nor yet that he should offer himself often, as the

high priest entereth into the holies every year with the blood of others : for then he ought to have offered often, from the beginning of the world ; but now once at the end of ages, He hath appeared for the destruction of sin, by the sacrifice of himself." Heb. ix. 24, 26.

"There was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torment, he saw Abraham afar off and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame.'

"And Abraham said to him, 'Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted and thou art tormented; and besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither.' And he said, 'Then, Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.' And Abraham said to him, 'They have Moses and the prophets: let them hear them.' But he said, 'No, Father Abraham; but if one went to them from the dead, they will do penance.'*"

"And he said to him, 'If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.'" Luke, xvi. 19-31.

"And he saith to me, 'These words of God are true;' and I fell down before his feet to adore him."

"And he saith to me, 'See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God.'" Apoc. xix. 9, 10; xxii. 8, 9.

"I Jesus have sent my angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. And the spirit and the bride say, Come, and he that heareth, let him say, Come, and he that thirsteth, let him come: and he that will, let him take the water of life freely. For I testify to every one that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take

* For *repent* as we have it in our version, and which more truly gives the meaning of the original.

away from the words of the book of this prophécy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. He that giveth testimony of these things saith, Surely I come quickly. Amen. Come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Apocalypse, xxii. 16-21.

The object of the author of the foregoing paper is to set before our Roman Catholic friends the way of life and peace and everlasting felicity in the words of their own authoritatively-approved version. It will be perceived that the meaning of these passages of Scripture is often as clear as it is in the version made by order of King James—our good old Protestant Bible. In one only instance (in the parable of the rich man and Lazarus) are the words "do *penance*" employed instead of "*repent*." This is an unhappy and dangerous translation of the original word. This perversion of the obvious meaning of the original word, from an *internal and heartfelt sorrow for sin* to some *undefined, external act*, is very sure to exert a bad influence upon the ignorant. But intelligent and truth-seeking people will find that the fuller definitions and explanations of repentance, given in many places of the Word of God, are well fitted to counteract the erroneous views to which the words "*do penance*" would otherwise lead. We will only add, that this statement of the great doctrines of salvation in the words of the Romish version, well deserves to be published in a tract, with the article on the Virgin Mary, from the same pen, and widely disseminated among Roman Catholics.

QUEEN VICTORIA AND THE MISSIONARY.

The following is a part of a letter published in the CHRISTIAN TREASURY, an English Periodical, and appears to be well authenticated. Lord Wriothesly Russell, is one of the Chaplains of Prince Albert, and is an excellent man, an humble and pious minister of the Gospel. We had the pleasure of seeing much of him when in England in 1846.

"The following is part of a letter published in the 'Christian Treasury,' and appears to be well authenticated. 'Mr. Crowther,' (a negro, once a slave, now a minister of the Gospel,) was at a church missionary meeting at Windsor. After the meeting, Lord Wriothesly Russell, (brother to Lord

John; a pious clergyman, and a member of the Evangelical Alliance,) told him that her Majesty wished to see him at Windsor Castle. When at the palace, he met one of the ladies in waiting, who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on missionary subjects when a *lady* walked in and joined in the conversation. Mr. Crowther, taking it for granted that it was the lady he had met in the ante-chamber before, took no particular notice of her, further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, etc. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed, both at the presence of royalty, and the honor conferred upon him. In the gentlest, sweetest manner, (like a most loving mother to her people,) her Majesty set him quite at his ease, and continued her close inquiries on subjects connected with the Church Missionary Society at Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas *put out*, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself, and continued the conversation, asking many a question about the African Missions. My brother asked Mr. Crowther *what sort of* questions the Queen asked. He replied. 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the Missions.' Her Majesty also inquired about the appointment of a bishop, and the suitableness of Mr. Vidal recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the bishop-designated, Mr. Crowther particularized his wonderful knowledge of language; whereupon her Majesty turned to the Prince, and said, with a smile, 'Ah, Albert, you see there are other good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview. To my mind, it is a call for all her Christian subjects to pray with one accord for the Queen, that in her, faith may be revealed to faith, and grace added to grace."

GROWTH OF PROTESTANTISM AND ROMANISM IN CANADA.

"Mackenzie's Weekly Message says on this subject, that in 1820 the population of the Canadas may have been 520,000, of whom perhaps 380,000

were Roman Catholics, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Roman Catholic church, its doctrines and worship. In 1853, our people may be assumed to number two millions, of whom 940,000 belong to the Roman Catholic or ancient religion, and 1,060,000 to the Protestant, showing nearly eleven Protestants to every nine Catholics. The latter have gained 560,000 in thirty years, the former 920,000. The Roman Catholics have more than doubled their numbers; but the Protestants have increased theirs more than seven-fold. The tide of Roman Catholic immigration, Mr. Mackenzie goes on to say, has chiefly flowed to the United States, whether from Ireland or Germany, or France; and the chief difficulty their prelates have, in that land of free discussion, is to prevent their flocks from doubting and calling in question, in true Protestant style, principles and doctrines, which among Catholic congregations in Lower Canada are always taken for granted, or believed, and held sacred and beyond discussion.

The Home Field.

From the many reports which we have received from our Missionaries in all parts of the Home Field, we lay before our readers such statements of facts, from time to time, as are necessary to give them a true conception of our work in this province of our labors, and to encourage their faith and hope in regard to the conversion of Romanists. Surely there is abundant reason to be encouraged in this important enterprise.

From the report of an Irish Missionary in one of the most important of the interior cities, we give the following extracts:

“For the last three months I have visited three hundred families, many of whom, I trust, have been made better and wiser through the Divine influence of the Gospel. My visits have been well received, even many of the Irish visit my house and converse with my wife, (who is herself a convert from Popery,) on Spiritual things, when I am absent. Sometimes I retire on purpose, as a great many of them would converse with her, when they would not on any account listen to me. The reason of this is plain. The priest forbids them to hold any conversation with me, and as they are anxious to hear the truth they talk to my wife, that they may be able to prove their innocence at the confessional so far as I am concerned. Indeed, we have had many interesting cases of this kind; I feel inclined to think that a great many will, before long, renounce popery in this city. I have been instrumental

(through God's blessing) in bringing the principal Catholic teacher in the city to a knowledge of the truth, and he is laboring now, unknown to the priest however, to impress the truth on the minds of others. He tells me that nothing grieves him so much as to be compelled to teach the Romish Catechism to his pupils. What a pity this man cannot get a situation as a Protestant! He would, I have no doubt, be a very useful man. He would be willing to take even a humble situation for the sake of being emancipated from the galling bondage of Popery. There is a clique of infidels here who thought to convert him to their own vile sentiments, but he would have nothing to do with them; they offered him books but he rejected them. I gave him Butler's Analogy of Religion, Nangle's Gospel Lever for the Overthrow of Romanism, and other works, which have strongly fortified him against the aggressors of the truth. All he wants now is, to have his heart converted to God.

"I visited a poor family a few days ago, consisting of the father, mother and four young children, the youngest a babe on the mother's breast. All of them had the fever and ague; the poor disconsolate father told me that the Priest had been there, and he charged them two dollars for his visit! Poor man! he knew nothing of the High Priest, Christ Jesus, who invites the poor sinner to come to him without money and without price; I had a long and interesting conversation with him. Many poor men tell me that they do not believe their priests to be men of God in consequence of their notorious avarice and licentiousness. I read for them those passages of Scripture that have a distinct reference to the Priest of the Apostate church, who number in the article of their merchandise the souls of men, and they feel, as well they may, perfectly astonished.

"Indeed, I must say that notwithstanding the cruel and intolerant spirit of the ultra-montanes, from the simple-hearted and unsophisticated Irishman, I have always received a hearty welcome, and the value and importance of my visits gratefully acknowledged; often have I been accosted by crowds of them on the street, especially in the winter season, and while I converse with them in their own native tongue on the great truths of salvation, they listen with the deepest interest. Now, whatever people may say against the Irish, I say when they are spoken to kindly by one acquainted with their language, and their peculiar traits of character, they will (and they do) listen to the truth. But assail their opinions in a spirit of enmity, and those that do may rest assured they will come off second best. By love their hearts must be conquered."

A French Missionary in one of the seaboard cities states in his report, that during the month he has visited ninety-four families of

his countrymen. In many he was received with little good will by those who were either bigotted, or infidel in their sentiments. In some cases, however, he had reason to hope that a salutary impression had been produced. A few expressed their gratification at his calling upon them; several were induced to attend divine worship. He succeeded in distributing among them a score of copies of the Holy Scriptures, and in bringing a number of children into the Sabbath School. Our Missionary remarks, that if it were possible to establish a French day-school, it would probably induce many parents to send their children to a religious school on Sunday.

Extracts from a report of a missionary in Illinois:

“With thankfulness to God I have to record every day more cheering evidences of the Holy Spirit’s work upon the hearts and consciences of men from their kind reception of me, and their willingness to hear the Gospel, not only through me, but also their desire to read it for themselves.

“I have made thirty-three visits to *new* families during the past months, which, with those made to others previously visited, amount to about one hundred visits for the month; in the majority of these I read a portion of God’s Word, and left tracts, with some moral and Scriptural truth to enforce the reading of them. I held seven meetings for prayer. I have now seventeen families whom I visit every week, and who are prayerfully reading their Bibles, notwithstanding priestly influence, and who would not give up their privilege to do so for all the anathemas of Rome. Many more are almost persuaded to become Christians, and the Holy Spirit thus far appears to water the good seed sown. I distributed eight English, and three German Bibles and Testaments. The amount of English, German, Norwegian, and Swedish tracts distributed is over seven hundred pages; and, with the exception of some Irish papists, all these (or almost all,) were well, and often thankfully received. I have sent fifteen children to the various Sabbath Schools, mostly children of Romanists. I have very interesting meetings in my house once a week.”

A CALL FROM CALIFORNIA.

The following interesting letter was addressed to one of the Vice-Presidents of the American and Foreign Christian Union, who has kindly sent it to us. It was written by a member of the First Presbyterian Church, and read to the Session of that church, and formally approved and endorsed by that body. The appeal is a strong one, and the Board will do all that they can to meet it. We will do our best to get a good French preacher from Paris.

SAN FRANCISCO, California, June 1st, 1853.

"DEAR SIR—A two years residence in this city has been the means of bringing me into contact with a most interesting portion of the very large French population here. It is very likely that you are not any more than I was myself, prior to my advent to this place, aware of the large French emigration which has resorted to this city and state. It has often been remarked that all nations have their representatives here, but I know of none that has sent to us a delegation of more interest than the French. The population of this city, speaking the language of France, is rated at over ten thousand persons, amongst whom there are a number of Swiss, etc.

"Of the number who are Protestants, I have not as yet been able to ascertain what would be an approximate estimate, but an intelligent French gentleman, having many opportunities to secure such information, has undertaken to collect it for me. That there are here Protestants enough to form the nucleus of a strong church, no one at all acquainted with these citizens, can hesitate to affirm; and some of these have expressed an earnest desire to have a clergyman capable and willing to preach to them every Sabbath. It is true, that at the first, such a service would have to be supported in great part by some Society, but it is a matter of which I should not doubt, that if the missionary were a man of the *right sort*, (and better send *none* than a deficient one,) the general French population would, with that liberality for which this city is remarkable in all classes, come to his support very soon.

"You will have divined by this time that my object in writing to you is for the purpose of enlisting your aid and energies in procuring a supply for the wants of this numerous class of our population.

"In regarding the emigrants from France, most persons are guilty of great injustice to them, in placing an appreciation upon them deduced from extravagant caricatures and childish anecdotes, many of which were originated in past days by the savage antipathies which existed between France and a nation which should have been her best neighbor. Thus, we are too apt to make a *class* of the whole nation, and set 'the Frenchman' down as irreligious, frivolous, infidel, and irreclaimable, and past the point of Spiritual enlightenment. In this kind of judgment I have no part. For the misdeeds of the people in past days, France has paid, and is paying heavily, but shall we, for that, condemn them *all*? Shall we foolishly conclude, that because some bad men have done much evil, that there can be no good men! Shall we doubt that the same mind, which has so far pushed to progress Natural History, Chemistry, Surgery, Astronomy, and the Arts, in their several branches, would become vastly more efficient if brought under the influence of the Bible and the pulpit.

"Where do you find a people that more easily assimilate themselves to those amongst whom they dwell than the French? Where are there such

laborious and enlightened travellers, and where has there been exhibited more of true eloquence than has been exhibited by her public men in past years? Do not then these qualifications fit that people peculiarly for becoming missionaries of the cross, when they shall be 'baptized with the Holy Ghost;' and if France has done but little yet for Christianity, so much the greater is her debt, and so much the more right has the Christian world to look to her people for their co-operation *now*.

"One feature more, and I shall have closed a letter much longer than I designed it should be.

"Not the least interesting feature to us, who are Protestants, in the French character, is, that although a very large portion of them are Catholics, yet they are so but *nominally*. A general feeling of opposition to the clergy of that denomination is by no means concealed by them, and hence they are, from that and other causes, in a condition, at least many of them, to receive Truth and discuss it, without that peculiar hostility to a Protestant source, which a contrary state of things would inevitably produce. This, in my estimation, gives to these people a peculiar interest, and now that they are transplanted to a Protestant soil, they seem to me to offer a field of peculiar aspect, and highly inviting.

"This letter will be handed you by our very worthy brother, the Rev. Mr. Williams, a member of our Presbytery, who has been preaching to our Welsh population, and has organized a church in this city of some sixteen members, where the services are in the Welsh language. He has been obliged to return to Wales, for a short time we hope, and expects again to be in the field of labor, and as the number of Welshmen is very considerable in the mining region, we are much in hope that he will be able to induce some other clergymen, able to officiate in that language, to come amongst us.

"There is here likewise a large German population in this state; and it is matter of regret, that neither the German Reformed, nor southern branches of their native churches, have done as much for them as perhaps they might, but doubtless they will be cared for in due season."

Foreign Field.

CANADA.

The following interesting letter from the Rev. Dr. Wilkes, the Corresponding Secretary of the French Canadian Society, will greatly please the friends of the Society. The Board have resolved to give

to that Society, during the present year, the sum of \$1000, the same they gave last year to aid that society in its noble work.

French Canadian Missionary Society,
MONTREAL, 27th July, 1853.

REV. DRS. FAIRCHILD AND BAIRD,

Secretaries of the American and Foreign Christian Union,

DEAR BRETHREN,

“Our Committee feel anxiety to learn what you hope to be able to do for our part of the field during the current year. You both mentioned to me last year, that soon after you had completed the payment of the \$1000, you would say what you proposed to do for the next year. That payment you completed prior to your Annual Meeting, which we rejoice to learn was one of much interest and promise. And now the extension of our work make us solicitous on the subject of funds.

“I wrote you in my last, that we had commissioned our Missionary, the Rev. Jean Vernier, to visit Europe, particularly France and Switzerland, in order to seek out, for our work, a number of suitable men, as ministers, teachers, and Scripture readers. We have now to inform you that he has been successful. Two or three Ministers of Christ, and some five or six Missionary School Masters have been engaged to ‘come over and help us.’ The need of augmented funds therefore is evident.

“The progress of the cause of French Canadian Evangelization greatly encourages our hearts. Five of the senior and truly pious pupils in our Institute, at Point aux Trembles, volunteered, the beginning of May, to spend either their vacation, or all the summer months in the work of colportage. After consideration and prayer with them, they were sent forth, and thus far they have proved themselves bold, prudent, zealous workmen. They have all been beaten, some of them violently, and more than once, but they have not sustained any injury, and their conduct under such provocation has won for them the sympathy of donors, as well as induced among them the inquiry, Who are these men? What are the doctrines they hold? What are the books they sell? They have disposed of a considerable number of copies of the Scriptures over a wide field, as also of numerous religious books and tracts.

“Another item of promise relates to the spirit of inquiry awaking here and there among the more educated classes. Three young men in different parts of the field, of good education, sons of respectable parents, are just now in diverse stages of a most interesting state of inquiry. They have all been, Nicodemus-like, by night to our Missionaries, who are within their reach, hearing them and asking them questions. One of them is waxing bold and avowing his convictions, no easy matter in the very midst of a Roman Catholic population; he is beginning to exert an influence upon the

educated youth of his acquaintance. Another of them mentions that he and three others meet weekly in secret, to study the Word of God together. Their faith in Rome is shaken. He also avows his knowledge of sixty young people who are similarly thoughtful, in several neighboring parishes. There is another instance of great hopefulness in an individual of mature age, and capable of exercising an important influence upon the people, if truly converted to the faith of the Gospel. We may not speak more particularly of this last. Oh, how much we need a copious out pouring of the Holy Spirit to bring these souls out of darkness into marvellous light! Surely the Lord has purposes of mercy towards Popery-ridden French Canada!

“Believe me, with much respect,

“Dear Brethren, Your’s very truly,

“HENRY WILKES, *Secretary.*”

FRANCE.

The following important letter from one of the brethren in France makes known the trials which the Cause of the Gospel has to encounter, at present, in that country. Truly the prayers of the Christians among us are demanded by their brethren in that land, who are toiling, amid many difficulties, to build up the Kingdom of Christ. In France many Protestants have in ages past died for the “testimony of Jesus.”

PARIS, July 10, 1853.

Rev. Dr. BAIRD, New-York,

Sir, and highly esteemed Brother,

“The situation of the Evangelical Society of France, which, in my last letter, was represented as one of serious difficulty, has not been improved. It is essential that our friends should be made acquainted with that crisis, so that they may the more efficiently support us by their prayers. The cause of the liberty of Evangelical preaching is in a very emphatic manner, our common cause. Prosecutions are carried on against us, because we strenuously exert ourselves in maintaining the glorious principle of the perfect independence of the church from the state; a principle which is acted up to, in your happy and enlightened country: our situation is not unlike that of your forefathers when they left England. If our ancestors have aided you in securing political independence, is it not your province to aid us in securing Spiritual independence? as long as that crisis shall last I must pass over in silence some particular facts, which may as well find their place in the sequel of that correspondence; and I must place under your eyes all the events of that drama, which is somewhat obscure, but involves the question of the liberty of conscience.

"I must say a word about the state of the public mind with respect to the work of evangelization. Let me state that the Jesuitical reaction continues, in certain quarters, as intense as ever. The language of the Catholic newspapers is incredibly insulting. *L'Univers Religieux* (a Jesuitical newspaper) said the other day: 'France is a Catholic country: the dissenters go for nothing. France ought to be governed according to the Catholic rule; the laws must be Catholic.' The Catholic writers keep a strict watch upon our labors; *La Voie de la Vesite*, (another Catholic journal,) in its number of July 9, denounces the colporteur work as a criminal attempt, and complains bitterly of the sale of the *Almanach des Bons conseils*, which circulated to the amount of 190,000 copies; and, what is most singular, it is in the name of religious liberty that it complains of that circulation. But, in the mouth of our adversaries the words 'religious liberty' only means the liberty of crushing any evangelical enactment, at the same time, *Le Pays*, (a political newspaper,) in a criticism upon an excellent book relating to the history of the French refugees after the revocation of the Edict of Nantes, went so far as to say that this revocation, calumniated as it has been by philosophers, was a master stroke of political genius. From such outrageous assertions, you may judge of the low state of the public conscience. Such language would have been neither attempted nor tolerated a few years ago. The Papist party are triumphing and exulting in all the provincial towns; the religious processions followed by the magistrates and the regiments show more clearly than ever the political character of Romanism. On Saturday, July 9th, one might witness, in the church of *Notre dame des Victoires*, a ceremony which was indeed new in our country; a true Italian ceremony. I mean the coronation of the Virgin Mary, a golden crown had been sent by the Pope. It was placed on the forehead of the Virgin. Never had Mariolatry manifested itself in a more glaring and impudent manner. The old Gallican church has been done-away with; ultramontanism is lord of the ascendant, as far as religion is concerned; France is no more than an Italian province; we ought to add also, as far as the official world is concerned; for there is a feeling of violent opposition rankling in the breast of every independent man; the dislike to Jesuitism is gaining ground; and a large door would be opened to evangelical laborers, were it not that the authorities, armed with papidious laws, are strictly watching at the door. Nevertheless, a re-religious revolution is slowly preparing, and it is our bounden duty to evangelize more and more. By the help of God, and notwithstanding the many and serious difficulties, we shall not be remiss in fulfilling that duty. But let us revert to these difficulties.

"Since I wrote you last, a new sentence of condemnation has been passed upon us at Mamers (Departement de la Sarthe.) For these five years a successful work of evangelization has been prosecuted at that place. The

people are generally poor and in very narrow circumstances; they stand the more in need of Gospel truths. The Rev. T. T. Audebey preached the Gospel there with much success, his work was so successful that he was called upon to erect a fine chapel. I myself had the privilege to preach at the inauguration of the place of worship, like anywhere else: the preaching of the Gospel, has had an excellent effect upon the morals of the people, no disturbance has ever taken place, nevertheless, a legal prosecution has been carried on against our agent, the Rev. M. Forchat. He has been summoned before the tribunal, and been accused of exercising his religious ministry without a special license from the authorities. On Tuesday, June 9th, some friends, delegates of the Evangelical Society, repaired to Mamers, to witness the proceedings, on the evening the Rev. M. Floger performed Divine service in the chapel, which was crowded to excess. His preaching had something particularly solemn and soul-stirring. It was probably the last time that a public preaching was to take place. His Christian appeals were full of warmth and life, he would have put the whole Gospel, and the whole ardor of his soul in those words which were perhaps to be followed by a long silence. He spoke with much firmness and courage. People might understand, that if it is easy to pass a sentence upon Christians, it is not easy to silence them; that they belong to that generation of the disciples at Jerusalem, who, after being scourged by the servants of the Sanhedrian, were the more eager to preach in the name of the Lord.

"On the next morning, the Rev. M. Forchat, a venerable old servant of God, appeared before the tribunal. I will here relate the questions which were put to him:

"*Question.* You are accused of being the leader of an association of more than twenty persons, without a special license, and thus, of violating the decree of March 25, 1852.

"*Answer.* I celebrate a worship, and I preach a religion, which are in perfect harmony with the laws of the land. I am not the first who has preached the Gospel in this city; several pastors, before me, have held religious meetings.

"*Question.* What is the object of your preaching?

"*Answer.* To develop the great principles of Christianity, according to the Word of God, and nothing but the Word of God; to preach Christ and Him crucified. I have more than once said that it matters little to what denomination a man belongs; but, that it is essential that a man should be a Christian; that he should believe in the Lord Jesus Christ, and that he should be saved.

"*Question.* Are you a Calvinist or a Lutheran? do you belong to the confession of Augsburg? What are your ceremonies and your worship?

"*Answer.* Our starting point is the Gospel; nothing but the Gospel,

our worship, ceremonies, and faith, are those of the Reformed Church, which is in the pay of the state. The sole difference is that we receive no salary from the state.

Question. Why did you not perform the requisite formalities, according to the decree of March 25, 1852.

Answer. Because I could not be persuaded myself that this decree was applicable to a peaceful worship; to us, who aid the magistrates in recommending submission to the laws, respect to the authorities; to us who preach a religion of peace and charity.

Question. Then you ought to have submitted to the police laws. The Catholic religion is subjected to the same laws; no Catholic chapel can be erected without a license; you, who are a minority, cannot pretend to enjoy more liberty than the Catholic church.

Answer. We do not pretend to have more liberty than the Catholic church; but we pretend to have as much, we beg leave to preach the Gospel, to perform our worship peacefully in a temple. We beg leave to draw sinners from their condition; from what I have seen of the religious indifference of most of the people at this place, I may say that they have no more confidence in the religion of their forefathers.

Question. Do not attack Catholicism; though we give you credit for high respectability, and upright intentions, you are not in a condition to judge Catholicism. Do you meddle with politics?

Answer. Never; my duties are purely religious; both in public and in private, I have always exhorted the people to render to Cæsar what is Cæsar's and to God what is God's. I have more than once said to them: 'When you are upon your dying bed, and when your souls are summoned to appear before God, it will matter little whether you die in a monarchy, a republic, or an empire.'

'The public prosecutor was very civil to Mr. Forchat, of whom he said: 'We acknowledge him as a highly respectable character, and we do not forget the noble words which he has uttered.' But at the same time he required that a sentence should be passed upon him for preaching the Gospel without a special license. Notwithstanding the able and eloquent speech of his counsel, (M. Leblund,) M. Forchat was condemned for preaching without a license and being the leader of an association. This last charge is a very serious one. By that means the authorities might prohibit even family worship. But if we have lost our suit before the tribunal, we have triumphed in regard to the public opinion. Such defeats will lead to the ultimate triumph of the principles. M. Forchat has appealed from the sentence, and the Court of Appeal at Lemarn will pronounce on the 15th instant.

'In my next letter I will give some detail concerning another missionary post where legal prosecutions are to be carried on against an evangelist.

“Before I close my letter, let me be permitted to recommend the Evangelical Society to the prayers and support of our American brethren. These legal prosecutions are very expensive. We do not withdraw our agents from the posts where they are persecuted, quite the reverse; we maintain them in their stations in order that they may announce the Gospel from house to house; our expenditure is therefore very heavy. It is our bounden duty to bring these cases through every stage of jurisdiction; it is our bounden duty to stand forth in the defense of the Gospel, and of the liberty of conscience. If we were remiss in this sacred cause, these difficulties would result in the disgrace of the Gospel, and the triumph of Jesuitism. We confidently turn to you for support, in order that we may be equal to emergencies in which all the Christians are concerned.

“With Christian regards and much esteem, I remain, Dear Sir, yours very truly.”

* * * * *

Movements of Rome.

On the 24th day of July, (the Sabbath,) there arrived at New-York a ship from Madeira, which brought a considerable number of men, women and children, who have been led, through the reading of the Scriptures, to abandon the errors of the Romish Church. Our readers may remember that we have occasionally referred to a movement going on quietly in that island ever since the expulsion of a thousand people in 1846, for no other crime than that of becoming Protestants, who took refuge in Trinidad, St. Kitts, and other West India islands, whence more than 500 came to this country in 1848, and were transported, chiefly at the expense of the American and Foreign Christian Union, to Illinois, where they are now doing well. The Bibles which these people left behind them in Madeira have not been read in vain. The Rev. Mr. Barn's letter to Dr. Hall, which we gave in our last number, leaves a noble testimony to the character of these people. From various sources we have learned that they are as many as 300 in number. It was only the first detachment of them that came on the 24th of July.

The morning after their arrival several of the leading persons among them came to our office, and requested the aid of the Society in their efforts to join their brethren at Jacksonville and Springfield, in Illinois. The officers of the Society promptly undertook to help them forward, and the next day in the evening, they left for their

destination in the West, where they soon arrived. On Tuesday the following "APPEAL TO THE CHRISTIAN PUBLIC" appeared in several of the papers, and received a favorable response in many quarters within forty-eight hours.

"AN APPEAL TO THE CHRISTIAN PUBLIC. The undersigned are compelled to call upon the Christian Public for prompt assistance in a case of great urgency.

"On Sunday last there arrived in this port seventy exiles from Madeira, whom recent enactments of the Portuguese Government have compelled to quit that island, to seek in this land of religious liberty that freedom to serve God, according to their consciences, which they cannot find in their own. These people desire to join their friends and brethren of the faith, in Illinois—more than 500 in number, whom the American and Foreign Christian Union, at much expense, assisted in their removal from Trinidad to their new home in the West. Most of these recently arrived people have exhausted their little means in getting here, and must look to the benevolent among us for aid to carry them to Jacksonville and Springfield, Illinois. The sum of \$700 will be needed to transport them and such effects as they have brought with them, to the points named. It is desirable that they should leave *to-morrow evening* by the Steamer to Albany, where they will be forwarded by railroad and steamboat to Chicago. The Society has no fund which it can appropriate to such a work, and must appeal—as it did several times in 1848, '49 and '50—to a liberal Christian Public. The undersigned have, therefore, respectfully and earnestly to ask those who are disposed to help these poor but excellent people, whom the reading of the Bible has emancipated from the errors of Rome, to send such contributions as they are disposed to make, in the course of the day or early to-morrow as they can, to Mr. Edward Vernon, No. 17 Beekman-street, or to Hon. Walter Lowrie, corner of Reade and Centre-streets. THOMAS DE WITT,

"President of the American and Foreign Christian Union.

"ANSON G. PHELPS, Jr. Treasurer.

"ROBERT BAIRD,
"E. R. FAIRCHILD, } Corresponding Secretaries."

On Wednesday morning there appeared in the *New-York Daily Times*, what purported to be a reply to this appeal, over the signature of a *. The writer undertook to deny that these "exiles" could not enjoy their religious rights in Madeira; affirmed that they, as well as those who, several years ago, emigrated to Trinidad and other West India Islands, had done so solely, to better their temporal affairs; maintained that there was entire liberty of conscience in the

Portuguese dominions for "Christian, Jew and Gentile;" and called on the gentlemen who signed the "Appeal to the Christian Public" to produce the proof of what they had said about any "recent enactments" in Portugal, which made it necessary for these people to emigrate.

To this anonymous assailant the officers of the Society made the following reply in the same Journal, the day following.

"To the Editor of the New-York Daily Times.

"A gentleman over the signature of an *, in your paper of yesterday morning, undertakes to contradict the statement which the undersigned made in their card, entitled an 'An Appeal to the Christian Public,' that appeared in the New-York Times and other papers, on Tuesday. This anonymous writer charges us with having asserted what is false. He denies that the Portuguese emigrants in question have been compelled to quit Madeira on account of their religious sentiments; on the contrary, he affirms, that they have left the island of their *own accord*, and to better their fortunes, as many others who have emigrated to Demarara, Trinidad, St. Kitts, and other West India Islands. And he calls upon the 'President or any other person connected with the Christian Union, to point out any of the 'recent enactments of the Portuguese Government,' which prohibit, contrary to the Constitutional Charter of the kingdom, those people, or any sojourner in Portugal, be he Christian, Jew, or Gentile, to serve God according to his conscience. Not one can be cited.'

"For the benefit of this gentleman and others, we beg leave to submit the following Articles, extracted from the penal code of Portugal, enacted by a Royal decree of the 10th of December, 1852, and since passed by the Cortes; it is, therefore, the law of the land:

"'CRIMES AGAINST THE RELIGION OF THE KINGDOM.

"'ART. 130. Whosoever offends in respect to the religion of the Kingdom, the Catholic, Apostolic, and Roman, will be condemned to imprisonment from one to three years, and to a fine proportioned to his income from three months to three years, in each of the following cases:

"'Injuring the said religion publicly in any dogma, act, or object of its worship, by deeds or words, or published writing, or any means of publication whatever.

"'2. Attempting, by the same means, to propagate doctrines contrary to the Catholic dogmas declared by the Church.

"'3. Attempting, by whatever means, to make proselytes, or conversions to a different religion or sect, condemned by the Church.

"'4. Celebrating public acts of any worship which is not that of the said Catholic religion.

"'Art. 135. Any Portuguese who, professing the religion of the Kingdom, offends in respect to the said religion, apostatizing from it, or publicly renouncing it, will be condemned to the loss of his political rights.'

"This loss of political rights is no empty threat. By another article, it is defined to imply

"'Degradation from all honors and distinctions of rank; a forfeiture of the right of teaching or directing or cooperating in any educational establishment; incapacity to act as guardian or executor, or member of any family council, or witness in any solemn and authentic act.'

"Simultaneously with this Penal Code, a Royal Decree has been promulgated for the reëstablishment of the Ecclesiastical Courts. The old Tribunal of the Papal Nuncio has been resuscitated, with its offensive privileges and powers of evil.

"We think that we have now stated enough, Mr. Editor, to make your correspondent over the signature of an * and the 'Christian Public' in this land of religious liberty, understand that these Portuguese emigrants have acted wisely in quitting a country where it was impossible for them to remain with safety, after the change of their religious sentiments, which the reading of the Bible has unquestionably wrought. If your correspondent thinks that they could have remained, and ought to have done so; or, if he thinks that there is liberty in Madeira or in Portugal, under these 'recent enactments,' for 'Christian, Jew, or Gentile, to serve God according to his conscience,' we have to say, that we do not believe that he will find many in these United States—at least, not among Protestants—who will agree with him.

"Furthermore, we would inform this correspondent of yours, Mr. Editor, that in 1846, contrary to the charter of Portugal, (and these 'recent enactments' are also contrary to it,) many excellent people, who had committed no crime, but had been led, from reading the Bible, to turn away from the Roman Catholic religion, and become Protestants, were compelled, by mob-violence,—which the Governor did not prevent, and which the Romish hierarchy, on the ground, did not prevent, but, on the contrary, some of the priests were seen to encourage,—to fly from Madeira, leaving behind them their property. About a thousand people fled, and took refuge in Trinidad, and other West India Islands; whence more than five hundred of them came to this country, and are doing well in Illinois.

"We close this statement, Mr. Editor, with an extract or two from a letter of one of the chief sufferers in the riots at Fanchal, (the principal port of Madeira,) which we received from Illinois a few days ago:

"'Nine years ago the Portuguese charter declared that no one should be prosecuted on religious grounds; yet *then* I was refused liberation on bail because, as the civil judge stated officially in writing, my offences (which were only religious, namely, blasphemy and being an accomplice in heresy and apostacy,) were punishable with *death!* What will priests do *now*, when authorized by their own Canon law? *Then* five men were put into Bomba for nineteen days, for refusing to attend mass in jail; and that Bomba was a den swarming with vermin, the stench of it exceeding that of any receptacle for human beings

that I ever saw, and barely large enough to allow its inmates to lie down on the floor. What may not ecclesiastical judges do *now*? If they dare not bring out their victims and burn them, as of old, they can at least send them to rot and die in a Bomba

“Speaking of the scenes which occurred on the 11th of August, (1846, two years later,) and the conduct of the mob, this same excellent man says:

“‘Bibles and Testaments were objects of especial hatred. They were torn and beaten with clubs and then tossed into the fire amidst the blasphemies and execrations of the rioters. I narrowly escaped with my life. Then those who had dared to read and hear the Word of God, were attacked. One man was brutally murdered on his own ground; some were cruelly beaten; some found strange places of concealment in the town; but the greater part fled to the mountains, and in a few months, hundreds, in accordance with their Lord’s command, felt themselves compelled to flee from their native country. Few of them were able to dispose of any of their property. They left all, rejoicing amidst poverty and in exile, to find a home where they might worship God without fear of man.

“‘The Lord is mindful of his own.’ ‘About seventy of them are at rest with Him. Here, and at Springfield, in this State, there are now upwards of five hundred Madeira refugees, most of whom have already small but comfortable houses and gardens belonging to themselves, and are universally respected by those American citizens who know them.’

“‘Mobs and mob violence may occur under the best of Governments; but it will not do, the undersigned think, to speak of the Portuguese kingdom as possessing anything that deserves the name of religious liberty for ‘Christian, Jew, or Gentile,’ under its new ‘Penal Code’ and its ‘recent enactments.’”

To this reply, which, in the estimation of all impartial readers, demolished all his positions, the “Star (*) Assailant,” made a rejoinder on the day following (July 29th,) in which he repeated his assertion that there was religious liberty in Portugal; affirmed that the “enactments” in question did not infringe it; that there are Protestant churches in Portugal, and more of like nature; and concluded by saying that he himself was a native of that country, and spoke from his own knowledge. He did not tell us that he was the Portuguese Ambassador, and that Archbishop Hughes had induced him to enter into this little controversy!

To this the officers made a second reply, and quoted again the articles from the new Penal Code of Portugal which they had given in their former reply; and asked this Portuguese gentleman, *how* he could reconcile them with the existence of religious liberty in Portugal. They told him that they knew well that there are Protestant Churches in Portugal, (at Oporto and Lisbon, in Portugal itself, and

at Funchal in Madeira,) but they were for *foreign Protestants* residing in, or visiting, those places. In conclusion they employed the following language:

“Some years ago a loud and affecting appeal came to us from Madeira for help for those who were ready to starve. Last winter the appeal was repeated. There is every prospect that it will be made a third time, in the most earnest manner, in the course of a few months. In both the cases alluded to Protestants in this country contributed cheerfully and promptly to relieve the wants of the suffering. They will do so a third time with the same promptitude. The Saviour has commanded: ‘If thine enemy hunger, feed him.’ But the Portuguese *people* are not enemies of Protestants. It is not *they* who are to blame for the new ‘Code.’ The Queen, indeed, might deserve to have her statue placed by the side of that of the Queen of Madagascar, (who, for ten years and more, so cruelly persecuted those of her subjects who had embraced Christianity,) if it were not for the fact that, in the new Code, the reason for its promulgation is said to be owing to, or in compliance with, a ‘Concordat’ recently made with the Pope! It is not the *people* of Portugal, nor even the *Queen*, who is the author of this intolerance, so disgraceful to Christianity and the Age. No no; it is that mysterious Power at Rome, which arrays itself everywhere in intolerance (and even *persecution* where it can) against all who refuse to obey its dogmas.”

On the day following our Portuguese friend made a third reply, the amount of which was to assert that Portugal has done no more than other countries where there is an Established Church; that there are Protestant churches in Portugal and therefore religious liberty, etc. etc. Pretending to take offence at the last paragraph of the second article of the Officers, (quoted above,) he declined the continuance of the controversy:

To this the Officers of the Society made their third and last reply, which we give in full.

“To the Editor of the New-York Daily Times.

“Your correspondent, who has written over the signature of an *, informs us, in his communication of to-day, that he is not disposed to continue the discussion. We are not surprised at it. He began it by charging the undersigned with asserting what was false, when they assigned as a reason for the emigrants in question quitting the Island of Madeira, that ‘recent enactments’ of the Portuguese Government rendered it impossible for them to remain in their native land, and enjoy liberty to worship and serve God according to their consciences. Your correspondent denied the existence of such ‘enact-

ments,' and called for the proof. But when these enactments were laid before him, he then undertook to affirm that they are not inconsistent with religious liberty, and, in fact, do not 'impose any penalties upon Portuguese citizens professing other than the State Religion.' When the 130th Article of the new Penal Code of Portugal, with its four clear and definite specifications, are laid a second time before him, he seeks their justification in the alleged fact that Portugal does no more than all countries do that have a State Religion!—whereas it is well known that in England and many other countries where an Established Protestant Church exists, Roman Catholics not only may have their churches, but make as many proselytes to their faith as they can. Even in Belgium, Sardinia, and New-Granada, (Roman Catholic countries,) there is that religious liberty which has been annihilated in Portugal by the 'recent enactments' which we have so often referred to.

"Your correspondent reiterates the assertion that 'all religions were tolerated in Portugal, and that even native-born citizens assist, if they think fit;' and adds: 'I have been present at Protestant services without molestation.' But what does this amount to? That there are churches of *foreign Protestants* residing or sojourning in Oporto, Lisbon, Funchal, and possibly some other places in the Portuguese Kingdom, is true, (as we have admitted,) and they will probably not be disturbed by the 'recent enactments' of Portugal; for these refer to *Portuguese subjects*, and not to *foreigners*. But we are confident that your correspondent has never seen *an organized Protestant church composed of converts from the Portuguese people, in any place in the Portuguese Kingdom*. Besides, what is the use of his speaking of a *toleration* which was granted by the Charter of Portugal, but which has been rendered null and void by the enactments of the penal code? Certainly, this mode of argument is Jesuitical enough, and could only be resorted to in order to throw dust in men's eyes. After the same tenor is the assertion that there are 'Portuguese citizens, of native and foreign birth, who do not profess the Catholic religion.' No doubt, and it might be added, *nor any other*. Rome has no great difficulty in tolerating Indifference to Religion, Deism, Atheism—indeed, anything but Protestantism, or Evangelical Christianity under any name—as a thousand facts attest; and among them may be cited the recent, and even present, persecutions at Florence.

"As to the insinuation respecting the *ignorance* of these excellent people from Madeira, we have to say: If they are ignorant of letters, and 'know not the right hand from the left,' (as your correspondent asserts,) whose fault is it? He admits that it is not *theirs*; then whose is it? But whatever may have been the former ignorance of these people, in regard to religious matters, they are not ignorant now. There are many of them with whom we should like to see your correspondent, Mr. Editor, or any Romish priest whom he may choose, hold a discussion, sustained by the Bible, on the nature and

claims of Romanism, as well as on the nature and claims of true Christianity. No, they are not ignorant; they are simple-hearted, excellent people, whom the Scriptures have 'made wise unto salvation,' and raised their minds to the contemplation of the wonderful things which they reveal.

"Your correspondent does not relish the defence which we made, in our last communication, of the Portuguese nation—People, Cortes, and Queen. We are sorry for it. We thought we were right in attempting to vindicate a nation for which we have much respect, by attributing the shameful enactments of their new penal code to that power at Rome which is personified by that 'old man Rome, that never dies,' and to that 'Sword (the Order of the Jesuits) whose handle is at Rome, and whose point is everywhere'—that Power which is making itself felt by 'concordats' (leagues) in Papal lands, to keep out the light of the true Gospel, and by intrigues in Protestant countries, to subvert both Protestantism and Liberty.

"With these words we close this little discussion, Mr. Editor, with many thanks for your kindness in giving it a place in your columns."

Thus terminated our "little discussion" with Rome, as represented by a "distinguished Portuguese dignitary," for such we were told that he was. And we take great pleasure in informing Archbishop Hughes, that we are by no means grieved when he undertakes any thing of this sort. The more "Lectures on the decline of Protestantism," "Letters about Madiai Meetings," and defences of Intolerance in Papal countries, (like that which his Portuguese friend has just been making,) the better. We hope he may live to make many such. It will help amazingly to open the eyes of this nation, whom he and his brethren have long enough been attempting to hoodwink.

It gives us great pleasure to say, that the "Appeal" in question brought promptly the aid needed, so that the Board were not under the necessity of touching a dollar of the ordinary funds of the Society. For years the Board have had, from time to time, to turn aside in some measure, from their great and appropriate work, to help those who, persecuted for "Righteousness sake" in the Old World, have been compelled to seek a refuge in our country. They have not been able to turn a deaf ear to such calls. They greatly desire, however, not to be encumbered with such appeals, more than may be unavoidable. But as to the *Defence of Religious Liberty*, whether in this country or any other, that is another subject, and falls within the legitimate sphere of the Society's operations. We shall be ever ready to sound a note of alarm when Rome attempts to make an

attack, open or insidious, upon the bulwark of Protestantism, whether at home or abroad.

We have to state that as the Rev. Dr. Kalley, who labored so successfully in Madeira for the benefit of these people, is in this country, and collecting the means for bringing over the remainder of the two or three hundred who have desired to come to our shores, it is not likely that the American and Foreign Christian Union will be under the necessity of making any more appeals to its friends in behalf of "Protestant Exiles from Madeira." We add that Dr. K's efforts have no connection with the Society.

Juvenile Department.

DIALOGUE No. 8.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Second Conversation.)

Willie. Well, dear Father, I hope that you are ready for another conversation about France.

Father. Yes, Willie; we will now set about it. But let us see. What did I say we would speak about in our next conversation?

Eddie. You said, Father, that we would talk about the *People* of France in our next; you said a good deal to us in our last about the appearance of France, its population and extent, its productions, manufactures, railroads, chief cities, etc.

Father. That is true; we will now speak of the *People* of France; their appearance, character, education, religion, and many other things.

Willie. Is it known whence the first inhabitants of France came?

Father. No; excepting that they, or their ancestors, must have come from Asia, probably not very long after the deluge.

Eddie. They are called Celts and Gauls, in my geography. They had a long distance to come from Mount Ararat, or the plains of the Euphrates rather—a thousand miles, I reckon.

Father. Yes nearly two thousand. It is probable that they did not reach France till one or two hundred years after the deluge. It is impossible to say, for we have no records or monuments to tell us any thing about it.

Eddie. Our people move very fast in these times. They are traversing the Rocky Mountains, and reaching Oregon and California in great numbers; and all this within a few years.

Father. Yes, Eddie; it is scarcely a hundred years since the first white people settled west of the Alleghany Mountains, in what are now called Western Pennsylvania, Kentucky, and Tennessee; and now there are ten millions and more of people in the great Valley of the Mississippi; and, as you have said, they are crossing the Rocky Mountains by tens of thousands. But we cannot believe that emigration went on so rapidly in the first ages after the Deluge. There were not such facilities for travelling in those times; the number of people was not great, and there was, therefore, less necessity for emigrating. They must have occupied the countries intervening as they went; that is, some people remained in each country over which the streams of emigration flowed; whilst many went further on.

Eddie. I believe that other countries besides France had a Celtic population at first.

Father. Yes, it is supposed that Spain, Great Britain and Ireland, and indeed almost, if not quite all Western Europe, had at the outset substantially a Celtic population. In process of time the Teutonic Race, which came later from Asia, and planted itself in Germany, began to press Westward, and finally overran France, Spain, and England; the first and last named countries they took possession of; but they did not hold Spain long, for the Goths conquered both them and the Spanish population. The Goths were, however, kindred, it is believed, to the Teutonic Race.

Eddie. I read in Cæsar's Commentaries, that the Germanic tribes began to cross the Rhine into France in his day, and that he defeated them, and drove them back into Germany.

Father. Yes, and pursued them into Germany, and defeated the inhabitants in more than one battle. And for five hundred years the Romans, whilst they held France by their armies, would not allow the Germans to cross the Rhine. But after the Roman Empire in the West went down, and the Emperors were compelled to withdraw their armies from France, the Germans crossed the Rhine without opposition. Indeed they began to do so before the Roman armies abandoned the southern part of the country. And the *Franks*, and other German tribes conquered France, especially the northern and eastern portions. Clovis, who is called the first king of France, was a German, and reigned over the German conquerors of the country.

Eddie. But the Germans do not seem to have been very numerous in France, for they did not give their language to the people, as the Romans did.

Father. That is true of the greater part of the country. But the Romans held France 500 years, and the southeastern corner of it more than 600 years; and many Romans emigrated to France, so that the Latin language gained an ascendancy over the Celtic language everywhere excepting along the Rhine, (where the German language prevailed,) and in the extreme west, in what is called *Brittany*, where an old Celtic language (called the

Breton, or *Armorican*) is still spoken by the people. The French language is spoken with greater or less purity by thirty-four out of the thirty-six millions of the inhabitants of France, and it may with truth be called the *Modern Latin*; or rather one of the branches of the *Modern Latin*; the Italian, the Spanish, and the Portuguese, being the others.

Eddie. The French then are not to be considered purely *Celtic*, but rather a mixed people.

Father. Just so; but nevertheless they are far less mixed than the Spanish and English. The Irish are the most thoroughly *Celtic* in their origin and character of all the modern nations. They are very much like French in character, and many of them in appearance, excepting that the French are generally of a darker complexion. Both have an extraordinary quickness of mind, rapidity of conception and thought, great susceptibility, (to use a word which the French politely employ to signify what we call *irritability*, or readiness to take offence,) much instability of feeling and purpose, vast courage, but less fortitude. There is no want of natural *genius*, but often a deficiency of perseverance. Essentially, they are the same people in character that they were in the days of Julius Cæsar and Tacitus.

Eddie. I have read somewhere that some *Greek Colonies* were planted in France.

Father. Yes, in the southeastern part,—what the Romans, after they had conquered it, called their *Provincia*, and which embraced the still later diversions of Provence, Languedoc, and Dauphiny. Marseilles was founded by a Greek colony more than six hundred years before the Christian Epoch. Many other places were also founded by the Greeks in that country. Greek coins have been found of that date, about Valence, and as far up the Rhone as Vienne, which is 15 or 20 miles below Lyons.

Willie. Are the French at all like the Greeks?

Father. I often used to think so, when we were living in France. They have the quickness and versatility of genius, the military spirit, the love of the fine arts, and talent for them, which characterized the inhabitants of Attica and some other parts of Greece.

Eddie. The ancient Gauls and Romans were *Pagans*; when did that country become Christian?

Father. It is believed that Christianity extensively spread in the South of France before the end of the first century. The Gospel entered the southeastern part of the country first, for it was nearest to Rome, and most Roman in the character of the people. There can hardly be a doubt that the Ministers, or Missionaries, who first propagated the doctrines of Christ in that country were from Rome. It is also remarkable, that in the second and third century some of the prominent Christian Ministers in that part of France were Greeks, from Asia Minor. Such was Iranæus, the Bishop of

Vienne, and Pothinus, Bishop of Lyons. It may be that the Greek language was still spoken by many of the inhabitants of that corner of France, which, as I have said, was colonized by Greeks. But nothing was more common than for men who preached the Gospel in those days to be sent by the Church to preach in distant parts of the Roman Empire, which then embraced the whole civilized world.

Eddie. I have read an interesting book which we have in our library, called the *MARTYRS OF LYONS*. It gives a full account of the martyrdom of both those excellent men, and of Blandina, a lady, and many others, who suffered death rather than deny Christ.

Father. Yes, persecution raged dreadfully in France, especially in the southern part of it, at times, in the second and third centuries,—not only at Vienne and Lyons, but at Marseilles, at Nismes, and many other places.

Willie. I think that I once heard you say, dear Father, that Pontius Pilate died, or rather killed himself, at Vienne on the Rhone.

Father. Yes, Willie, that is said, and probably with truth; but we may well question the truth of the assertion that the old column which they point out there was built to indicate the spot where the wretched man destroyed his life, through chagrin at having lost the favor of the Roman Emperor. I have often been at that old little city; it stands on the eastern side of the Rhone, and has about 20,000 inhabitants. Our Society supported for years a Protestant service there, which was held by a deacon of Lyons and a lawyer of Vienne, in a chapel, one of whose walls was the end of an old heathen temple, built in the days of Augustus Cæsar, and dedicated to him and his daughter, and now converted into a *Museum of Antiquities*.

Eddie. Did Christianity spread over all Gaul before the Romans withdrew their forces from that country?

Father. I suppose that it did. But the Germans who overran that country in the latter part of the 5th century—like the Vandals and Goths who overran Spain—were *heathen*, and therefore Christianity had to conquer France a second time.

Willie. I have read a singular story about the conversion of king *Clovis*, and of his baptism, and of his saying, when a priest was describing in his sermon the crucifixion of our Saviour, that if he had been there with his brave Franks, that he would not have allowed him to be thus treated.

Father. Clovis was a rude and ignorant man, though brave enough. He was baptized by a Missionary-Bishop, if I may so call him, of the name of Remigius; after whom the old city of Rheims, in the north of France, is called. In the famous Cathedral of that city almost all the kings of France, for the last six centuries, have been crowned.

Willie. I read in one of my books the other day something about the

persecution of the *Albigenses* in the South of France. Will you not tell us something respecting them?

Father. Yes, Willie, but not now, we will stop here. In our next conversation we will have a good deal to say about the *Albigenses*, about the "Poor Men of Lyons," the Reformation, the Protestants of France, and the dreadful persecutions which they underwent. You have heard enough for this time.

Willie. Yes, I think so too; I am afraid that I shall not be able to remember all.

Miscellaneous.

SYMPATHY WITH THE COMMON PEOPLE.

There is a great deal of truth and instruction in the following article; the illustration from Dr. Chalmers' life and conduct is complete. Would that Ministers and all others who desire to be useful would study to sympathize with the PEOPLE.

"One of the causes of the failure of many ministers in doing good is their want of a sympathy with the common people, whom they are aiming to reach. They neither know, nor care to learn, how they feel on the subject of religion or anything else.—This evil is especially prevalent amongst ministers who are scholastic men, who have been shut up for years within the walls of Colleges and Seminaries of learning. We often find that a rude and comparatively uncultivated, but naturally strong-minded man will sway his thousands of the common people, where his more polished neighbor does his hundreds. This is sometimes urged as an argument against learning in the ministry, but it is not a necessary result or concomitant of learning. We have a striking illustration that it is not, in the person of the late Dr. Chalmers. The Life of Alexander Patterson, who was a man of very humble origin, has lately been published, from which we learn that his family were the especial objects of Dr. C.'s care and notice. It is said that his affection for 'Saunders Patterson,' who was an humble plough-man, was for a quarter of a century that of a fast friend. 'Knowing his retiring modesty, which made him shrink from joining a circle of strangers, Dr. Chalmers used to invite him to tea or to breakfast alone, not grudging to spend two or three hours with him in converse about the things of God,' and this when he was conducting two classes in the University, and sitting up habitually till one o'clock in the morning. Long before he came to Edinburgh, and during the blaze of his pulpit popularity, whenever the Doctor revisited Fife, he no sooner arrived at Dair-sie Manse, than forthwith he made off for the adjoining farm, where he found

Saunders at the plough-tail, or otherwise employed as a farm-servant. On such occasions he would bring his humble friend along with him to the Manse, and at family worship insist on his leading the devotions, 'being greatly affected with his unction in prayer.' One night Alexander had been invited to remain to supper; and on his retiring, Dr. Chalmers remarked to his hostess in his characteristic manner, 'See, Madam, how Christianity teaches a man to handle his knife and fork.' In future years he was wont to refer to his friend Saunders, as a striking instance of the power of Divine grace 'to turn a ploughman into a gentleman.' When Dr. Chalmers was removed from St. John's parish, in Glasgow, to the University of St. Andrew's, he paid a visit on his way to the latter town, to his friend Patterson, at Dairsiemoor. Edie and he accompanied the Doctor to a neighboring village, expressing, without reserve, as they went, their views as to his exchanging the pulpit for the professional chair. 'I don't think,' said Saunders, 'that you should give up preaching for teaching.' 'Let us ask you a question, Saunders,' rejoined the Doctor; 'does the man who salts a pig, or the man who makes the salt which will salt many pigs, do the greatest service?' 'The man who makes the salt, to be sure,' was the reply.—'Well,' rejoined the Doctor, 'I have all this time been salting the pig, and now I am going to make the salt.' 'Then the sooner you're in the salt-pans, Sir, the better,' said Saunders."

THE TIMES ARE CHANGED & WE ARE CHANGED WITH THEM.

As an illustration of these positions, take the following extract from the very learned and valuable work of Dr. Coleman, "Ancient Christianity Exemplified." p. 345. § 6.

"In regard to the attitude, both of the speaker and of the audience, during the delivery of the sermon, the ancient custom was precisely the reverse of the modern. In the primitive church it was customary for the speaker to sit, and for the audience to stand. As in attending to the reading of the Scriptures they stood, in token of reverence for the Word of God, so in listening to the sermon, in which it was explained and enforced, for the same reason they preserved a similar attitude. To this, however, there were exceptions, and the usage was different in different places. In Africa, the custom above mentioned was observed with great care. Augustine insists often upon it, and rebukes every departure from it, except in cases of infirmity, which rendered it inconvenient for the hearer to preserve this attitude. At one time he apologizes for the inconvenient length of his sermon, especially inasmuch as he is permitted *to sit*, while they are required *to stand*. The hearers of Gregory Nazianzen and Chrysostom preserved the same posture. It is related even of Constantine the Great, that he did not resume his seat during a

long sermon by Eusebius, and that all the Assembly followed his example. From all which it is fairly inferred that this was the prevailing custom. Compare Luke ii. 46; iv. 20; v. 3; John viii. 2; Matt. v. 1; etc.

Both hearers and preachers may attend to the following from the same Section.

“The ancient Christians had also the custom of taking notes and writing out, at length, the sermons which they heard. To this laudable custom we owe many of the sermons of the Fathers, which have come down to us. It was not, however, a universal practice. Sermons in which the hearer took little interest, he was not careful to retain in this manner. Some preachers refused to have their sermons preserved in this imperfect manner. Origen allowed no notes to be taken of his sermons until he was sixty years of age.”

On a changé tout cela.

A MORNING HYMN.

The Baron Von Canitz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburg, both of the Great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.—*Dr. Arnold.*

Come, my soul, thou must be waking—
Now is breaking

O'er the earth another day;
Come to Him who made this splendor—
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning,
'Neath the sun their light grows pale:
So let all that sense delighted,
While benighted
From God's presence, fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shades of night

Thou, too, hail the light returning,—
Ready burning
Be the incense of thy powers;

For the night is safely ended—
God hath tended,

With his care, thy helpless hours.

Pray that He may prosper ever
Each endeavor,

When thine aim is good and true;
But that he may ever thwart thee,
And convert thee,

When thou evil would'st pursue.

Think that He thy ways beholdeth—
He unfoldeth

Every fault that lurks within,
Every stain of shame gloss'd over
Can discover,

And discern each deed of sin.

Fetter'd to the fleeting hours,
All our powers,

Vain and brief, are borne away.
Time, my soul, thy ship is steering,
Onward veering,

To the gulf of death a prey.

Mayst thou, then, on life's last morrow,
 Free from sorrow,
 Pass away in slumber sweet;
 And, released from death's dark sadness
 Rise in gladness,
 That far brighter Sun to greet.

Only God's free gifts abuse not,
 His light refuse not,
 But still his Spirit's voice obey;
 Soon shall joy thy brow be wreathing,
 Splendor breathing,
 Fairer than the fairest day.

If aught of care this morn oppress thee,
 To Him address thee,
 Who, like the sun, is good to all;
 He gilds the mountain tops, the while
 His gracious smile
 Will on the humblest valley fall.

Round the gifts His bounty showers,
 Walls and towers,
 Girt with flames, thy God shall rear;
 Angel legions to defend thee
 Shall attend thee,
 Hosts whom Satan's self shall fear.

View of Public Affairs.

A good deal of uncertainty seems still to hang over the "Eastern Question." Weeks and months ago we were told, on what seemed to be reliable authority, that the matter was settled. But fresh embarrassments and difficulties continued to arise, until it seemed at length that war was inevitable. Especially was such an issue looked for with the deepest concern when Turkey rejected the Emperor's Ultimatum, and the forces of Russia, to the number of eighty or one hundred thousand, were advanced into the Trans-Danubian Principalities of Moldavia and Wallachia.

This ill-boding movement excited England and France, and even Austria and Prussia, to redoubled effort to bring about a reconciliation between the two great parties. And although it is by no means certain that all difficulties have been overcome, it would seem as if the affair must be considered as virtually, if not formally, adjusted. And certainly in the very prospect of such a result there is abundant reason for thanksgiving to the Sovereign Ruler of the Universe. War is a dreadful calamity at all times. At the present moment it would be eminently disastrous to the incipient efforts of the Turkish Government to introduce among its subjects a "European Civilization," as well as to the purer Christianity which is spreading among the Armenians and the other degenerate Churches in the East.

But what will come next? This is a question which we will not attempt to consider at this time, hoping to be able to take it up in our next number. Most certainly it would seem that the dominion of the Arabian Impostor, "the False Prophet" (as many believe) of the Apocalypse, is drawing to its close. Nor will that of the "Beast" long survive it. Throughout the rest of Europe tranquility prevails. In some countries the harvest has not been as abundant as usual, and active efforts are making to guard against famine.

When last heard of, our "Japan Expedition" was at the Loo Choo Islands. We shall soon receive important intelligence from it.

There has been no little excitement occasioned by the spirited conduct of Captain Ingraham, of the United States Sloop of war St. Louis, in the harbor of Smyrna, in the affair of the Hungarian Koszta. The conduct of the captain has been generally approved.

With the exception of Buenos Ayres—whose condition is deplorable—the southern part of our own hemisphere is tranquil.

In our own happy country the ravages of the pestilence, which were so frightful in New Orleans, and quite alarming in Natchez, Mobile, and a few other places, have been stayed, through the goodness of our Heavenly Father. Thus far the great cities in our Northern and Middle States have been blessed with remarkable health. For this mercy, as well as for all others, may we render to God the tributes of grateful hearts.

ERRATA.

By an oversight of our printers, the Rev. Mr. Coan of the Sandwich Islands, was made to say in his letter, given in our July number, that 4000 persons, instead of 400 were added to his church last year. We also regret that in the absence of the editor, a few typographical mistakes have been made in the *Letter from France* in the present number; such as *la Voise de la Vesite* for *la Voix de la Vérité*; *Univers Religium*, for *Univers Religieux*, etc. In another place, *Mr. Barns* should have been *Mr. Burns*.

Notices of Books.

REMARKS ON THE HISTORY, STRUCTURE, AND THEORIES OF THE APOSTLES' CREED. Under this title a pamphlet of some eighty pages is to be found at the Carters', which we would most earnestly commend to all who desire to know something that is worth knowing, about the most ancient of all our symbols of doctrine that are of human origin. This pamphlet is the production of a cultivated and vigorous mind. Nothing like it on the same subject, of the same compass, is to be found in the English language.

THE CRISTIAN TRAVELLERS is the title of an excellent discourse which the Rev. E. P. Rogers, D. D. of Augusta, Ga. delivered to his people, and published at their request. It is full of proper counsels for Christians who purpose to travel, whether in our own country or in others.

THE SCHOOL QUESTION; A little pamphlet published by Mr. Scribner, containing a correspondence between the Rev. J. Kelley, (a Romish Priest,) and the Rev. A. W. McClure, (of the Reformed Dutch Church,) both residing in Jersey City. We hope that many of our readers will procure and read this interesting and instructive "Correspondence." It relates to a great question, about which no American Christian or citizen should be ignorant.

THE SUFFERINGS AND GLORIES OF THE MESSIAH is the title of a work of great value from the pen of the Rev. John Brown, D. D. one of the distinguished lights of the "United Presbyterian Church" of Scotland, and author of many valuable books. This volume contains an able exposition of Psalm lviii. and Isaiah lii. 13, and liii. 12, which rank so high among the prophecies that relate to the Messiah. It has been published by R. Carter & Brothers, who have rendered a most important service to the interests of Sacred literature by placing it before the American public.

THE POWERS OF THE WORLD TO COME; this is a new work by the Rev. George B. Cheever, D. D. and will be read with much interest. We are inclined to think it one of the best of all his excellent productions. Published by the Carters.

HISTORY OF THE WESTMINSTER ASSEMBLY OF DIVINES, by the Rev. Dr. Hetherington, (of Scotland,) has also been issued by the Carters. This work will be greatly prized by those who wish to know the proceedings of that remarkable body of men. It displays careful research, and is written with much ability.

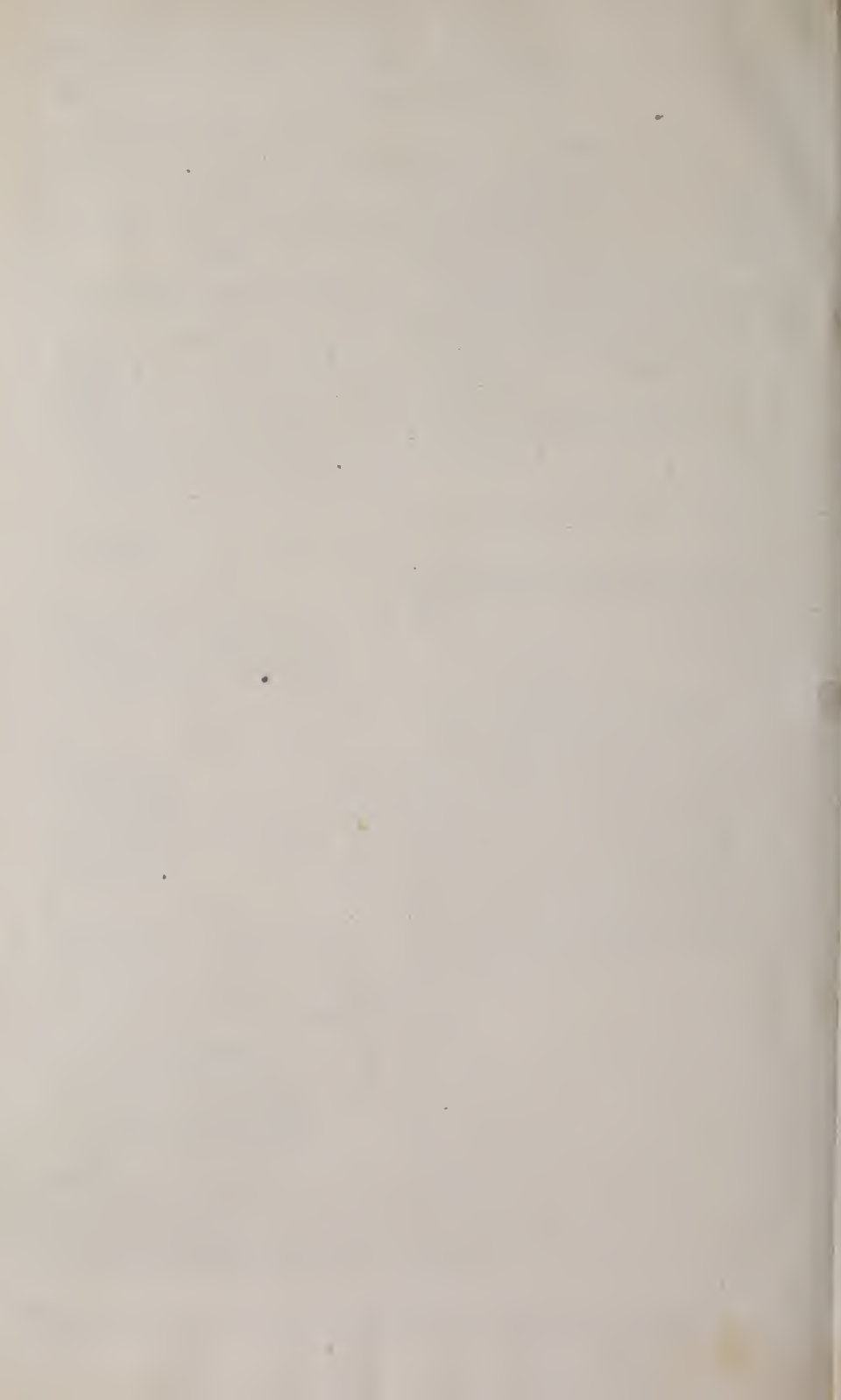
ABBEOKUTA; OR SUNRISE WITHIN THE TROPICS. This interesting little volume, which contains an outline of the origin and progress of the Yoruba Mission, is from the pen of a Miss Tucker, an English lady. We hope it will have a wide circulation. We need to know more about Africa, and the attempts which are making, with so much success, to introduce the Gospel on its coast. Published also by the Carters.

BIBLE RHYMES, AND THE CHILD'S CATECHISM OF SCRIPTURE HISTORY; (in four parts, bound in two volumes,) are three interesting little books issued by the Presbyterian Board of Publication.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 10th SEPTEMBER, 1853.

NEW-HAMPSHIRE.		CONNECTICUT.	
		Northampton, 1st Cong. Ch.	77 44
		Edwards Church,	22 39
Concord, 1st Cong. Ch. and Society by N. Bouton,	19 00	Buckland, Cong. Ch. to make Ezra Howes L. M. \$33 50; Sabbath School for Waldenses \$33 38,	66 88
Londonderry, a Friend,	5 00	Franklin, Cong. Ch.	61 00
A Friend,	2 00	North Bridgewater, a Friend to make N. Lincoln, Jr. L. M.	30 00
Amherst, Cong. Ch.	26 65	Lowell, High-street Ch.	26 54
Nashua, Pearl-street Ch. to make Rev. E. Adams L. M. Redford W. Lane, in part L. M. \$15,	67 10	Lawrence, Cong. Ch. to make Rev. Henry M. Storrs L. M.	30 00
Olive-st. Ch. \$5 of which from Stephen Kendrick in part L. M.	49 10	1st Meth. E. Ch.	20 10
Derry, Presb. and Cong. Ch. Miss Jennette Humphrey to make herself L. M.	30 00	2d Meth. E. Ch.	10 00
1st Cong. Ch. in part to make Rev. E. G. Parsons L. M.	16 77	Methuen, Cong. Ch.	23 05
Plymouth, Cong. Ch. \$30 of which to make Mrs. Lois Hull L. M. and \$10 by James McQuestin in part L. M.	87 50	Bapt. Ch.	17 50
Nashua, 1st Cong. Ch.	32 71	Hardwick, Cong. Ch.	13 35
		Hadley, Russell Ch.	16 00
		Williamstown, Cong. Ch.	35 25
		Conway, Cong. Ch. to make Mrs. George M. Adams L. M.	71 00
VERMONT.			
Berlin, Dea. B. Strickland and others to make Rev. Allen Hazen L. M.	30 00	New Haven, Union Meeting in Dr. Bacon's Church for the Waldenses,	670 98
		Waterbury, collected by Mr. Abbott,	5 00
		Somers, Cong. Ch. and Soc'y by Dr. Vaill,	20 00
		Norwick, 1st Society in part,	34 45
		Fairfield, Cong. Society,	50 31
		New Haven, 1st Baptist Ch. in part,	29 00
MASSACHUSETTS.			
Templeton, Cong. Society, Rev. L. Sabin, pastor,	22 33		
Mr. Whitcomb to make his daughter, Abby B. Whitcomb L. M.	30 00		
Sunderland, Cong. Church to make Moses Montague L. M.	32 27		
		NEW-YORK.	
		N. Y. City, Mrs. Daniel Lord,	20 00



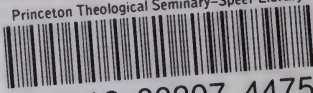
THE UNIVERSITY OF CHICAGO

For use in Library only

For use in Library only

I-7 v.4
American and Foreign Christian Union

Princeton Theological Seminary-Speer Library



1 1012 00307 4475